PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MW

The American Friend

Old Series
Vol. XLIX No. 17

AUGUST 13, 1942

New Series
Vol. XXX No. 17

These—and the Other

By Norman C. Young

Concerning New Manners

By Errol T. Elliott

The Abolition of Membership

By Kenneth E. Boulding

Spiritualize or Perish

By Enid S. Smith

A Quaker View

By Nora Waln

Worship in the Spirit

By Charles C. Haworth

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For August 16—Isaac Practices Peace

(Genesis 26:18-31)

COURAGE TO PRACTICE PEACE

The lesson for today strikes straight at the essence of one basic testimony of the Society of Friends. We may well question the relevancy of our own beliefs.

Isaac is pictured here, carrying on the communities established by his father, Abraham. His father had brought his people into this new land successfully, and it was a terrific challenge to Isaac to maintain the unity and righteousness of his tribe. Isaac was prosperous, for he had flocks and herds and many servants; the Philisitines were envious of this man. They dared, for the first time since Abraham had died, to destroy their neighbor's property, hoping thus to drive away Isaac's tribe.

Isaac, we find, was a contemplative, deeply religious person. But he lacked his father's fire, and many of his tribe must have feared lest he lose what his father had acquired. However Isaac proved himself capable of consolidating his father's gains. Quietly and consistently he was winning moral triumphs.

This southwestern section of Palestine in which they lived was a flat, barren region where water was scarce. Abraham had dug wells in this region, so it was comparatively easy for Isaac to dig again these old wells. Thus may we know that because a thing is old, it is not necessarily out of date. Truth, itself, is nothing new. The thing that makes it real is stating it in terms of today, so men may understand. Are we today digging old wells which have served true and faithfully? Or do we seek to dig hurriedly new wells, which perhaps prove shallow and ineffectual? Are we livingly acquainted with old wells in our Quaker beliefs, so that we recognize them, though they have been filled in by inimical forces, many of them within ourselves? What is the inward light of which we talk—is it reason, or is it an understanding of the *spirit*?

Isaac wanted to find new wells of his own. So his servants dug again and found "a well of springing water." Their right to this well was challenged by the Philistine herdsmen. So he moved on and dug another well, over which his neighbors also wished to fight. So great was this opposition which Isaac met that he named the first well "contention," and the second one, "strife." Similarly, as Isaac sought to strengthen his people, we today need the increase in vitality, understanding, and outreach which comes from tapping new sources of strength.

What are some of these new wells in our personal life? In our social and economic life? For example, what about cooperatives, what about our labor unions, free trade between nations, a relaxation of immigration restrictions, and international currency? Have we found the true basis for democracy? Or do we, too, build barriers between ourselves and our Negro neighbors? Are there any Negro members in our Friends meetings? Do we apathetically accept the poll tax existing in so many States? (The fight against the poll tax is going on in Congress, in state campaigns, and through court proceedings. Contact your senators; or the Southern Electoral Reform League of Richmond, Virginia.) Do we acquiesce to the forced evacuation of thousands of Japanese from the West Coast—contrary to the word and spirit of our Bill of Rights—all for "military necessity?"

Like Isaac, we today meet great opposition in digging new wells. But do we, like him, remain undiscouraged? Do we remain as uncompromising in difficult situations? Are we truly dedicated to "*living* in the virtue of that life and power which takes away the occasion for all wars," with the emphasis on *living?* Isaac, when he found himself the source of dissension, was always ready to move on to another well. He did not compromise to keep the good will of his neighbors, he did not quietly fold up and become unobtrusive, nor did he accept the challenge to fight it out. Assuredly, for God had given him increased strength, he dug another well and another, steadily pursuing peace, rather than fighting for it. For Isaac there was no separation between his religion and his life. Of him it might well be said that his religion was "all deeds and all reflections," for he was one who could not "separate his faith from his actions or his belief from his occupations."

Does this perhaps mean that Isaac considered no land or property worth the loss of life involved in fighting? What do Friends say about possessions in our Discipline? Would there have been any other way in which Isaac might have overcome this opposition without fighting? Could he have applied a non-violent technique of positive action?

And Isaac's reward came to him, even in a reward of this earth, for his "enemies" came, saying, in essence, "We have wronged you, we have driven you from your land, filled your wells and reviled you. But you have never struck back. You have dug new wells and we have seen that the Lord has prospered you. Your spirit is better than ours."

Truly, Isaac was a peacemaker. Are we peacemakers in our own small worlds today? One of the strongest points in this lesson, it seems, is the technique or methods which Isaac applied in his particular problem. We see him as a peace*maker*, not merely as a peaceful man. That's a point for Friends to ponder these days—are we taking the initiative, are we implementing our beliefs, are we making our faith relevant?

MILDRED HOLMES.

For August 23—Realizing the Presence of God

(Genesis 28:10-22)

JACOB THE SUPPLANTER

The background of this picture is not too beautiful viewed in the light of the standards of today. Taken at a moment of physical need, Esau had been persuaded to sell his share in his father's estate for a square meal to his shrewd brother Jacob. Not content with becoming sole heir to all his father's estate, Jacob connives with his mother and by deception he acquires the blessing from his father intended for his older brother, Esau.

Now to escape the wrath of his brother he starts the long trek far to the north to find a refuge among his mother's people in Haran. Night comes on and he seeks rest in some sheltered spot using a stone for a pillow. In his fitful slumber he sees all his selfish hopes realized—great possessions and multitudinous posterity in the land of his fathers. So greatly was Jacob impressed by his dream that God became very real and immediate to him. While the oil is still fresh on his improvised altar he seeks to drive a bargain with God that would guarantee to him nine-tenths of all his selfish desires.

Men usually get what they seek as a single purpose. So Jacob setting out to seek his fortune among his mother's people in Haran, achieves no small success. The story moves rapidly for the next twenty years. With patience and hard work, meeting trickery with trickery,

(Continued on page 364)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—$1.50 per Year

Old Series Vol. XLIX No. 17 | AUGUST 13, 1942 | New Series Vol. XXX No. 17

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

These—and the Other

By Norman C. Young

THE urge of our nation in the present hour is to lay aside all regular activities so that, with one mighty effort, we may win the war. Every man, woman and child is feeling the effect of that urge more and more every day. No one of us can continue in an even pathway—our mode of life is being forced into different channels because of the tremendous pressures. Yet there are a few who proclaim that to win the war is not sufficient. They are just as emphatic in urging victory but they say, "This must be something more. We cannot afford to throw overboard all the elements which go to make democracy in order to accomplish this one end. It would be fatal."

In this hour, too, Friends are feeling the pressure of the times. No longer is our peace testimony a peculiar idea of a small group to be dealt with as such. As modern warfare has grown from the stage of a pitched battle between two armies to that of engulfing the whole world and its peoples in a titanic struggle for existence, so our peace testimony has assumed such proportions in our thinking that we must be on guard lest it become the one thing for which we exist. The testimony is desperately needed in our day, of that we feel sure, and our hearts are moved with inexpressible gratitude to those who in recent years have given unstintingly of their lives to keep alive this spirit in the world. We are giving of our time, effort, and money to uphold those called upon just now to maintain their stand in the face of great misunderstanding and material loss to them. This is right—the least we folks back home can do is to uphold them in their hour of need, but we must not forget that they will expect to come back to meetings where the love of Christ, which they are demonstrating in a particular way, is in evidence in all the other countless ways it can be expressed. The entire program of the church must go on unabated. We must not "bulge" unduly in any one direction. The one thing the captain fears most when his ship is caught in a bad storm is that the cargo might suddenly shift to one side or the other, thus causing a list that could easily spell disaster. People with a "peculiar testimony" sometimes put a "peculiar emphasis" on that testimony and thereby become lopsided. The life of Jesus is the supreme example of one who refused to allow circumstances to alter the entire program of life no matter how much they might immediately change the course. When Paul said, "This one thing I do," he did not mean this was the only thing he did at the moment. He was stating a clear purpose which was the motivating force of all his life.

So it is that when these special emphases become necessary in our lives they must be added on and not made at the expense of other necessary things. "These we ought to do and not to leave the other undone." A world which is calling on its citizens to work extra—to drive themselves to the limit of endurance—will hardly expect less of those of us who are trying to exemplify a better way of life. We will have to work longer hours at our daily tasks in the church so that we shall not "leave the other undone." It may be that some who have reached the "retiring" age will have to continue working. But to maintain the entire program of the Prince of Peace just now is worth all that we may be called upon to give.

We should continue to grow despite this particular trial of our faith, because in this way we continue to promulgate the way of life of the Master, whose way we profess to follow in all its glorious completeness.

Our boards to whom we have entrusted the carrying on of the wider program of the Society of Friends are willingly carrying the extra load. What about the members in the local meetings? We are responding nobly to the emergency calls that are upon us. Can we also be counted upon "not to leave the other undone?"

Denver, Colorado.

If all the chains that bind us could be broken,
And each maintained his own integrity,
Released from shackling prejudice and hatred
Wage-earners in the Kingdom we could be.
Who gives us to ourselves?
The Son of Man
Asks us to work with him
And share his Plan.

—ANN DIMMOCK.

Falmouth, Massachusetts.

Fraternal Letter To Friends

From France Yearly Meeting

Dear Friends in All Countries:

At this Whitsuntide of 1942, the Light of God inspires in us a message of love, confidence and hope.

Our Eighteenth Yearly Assembly has expressed this message through several of our friends during the course of its meetings.

A Message of Love—Our most fraternal God has said to us over and over again the enduring words which are so simple, so beautiful and so good to repeat and to send to you, dear Friends in France and abroad: "Love one another. Love one another as I have loved you."

Also a Message of Confidence—The sorrows and trials which at times overwhelm us all have strengthened our faith and our trust in God. If, at times, we have felt this confidence waver, it was only during difficult moments when we relied too much upon ourselves and did not trust enough in God; when, for an instant, we allowed ourselves to forget that He alone is all-powerful, that He is always willing to help us, loves us without pause, and perpetually stretches out his hand to who ever wishes to take it. Everything thus becomes possible. In order to continue on our way, it was sufficient again to walk hand in hand with Him. We pray God that He may accord you this same trust. In Him, we can follow with you the great highway where our petty sufferings are too unimportant to be taken for crosses. Confidence!

Finally, a Message of Hope—Our tormented world must regain, or rather, actually find its balance in God. He does not wish to refuse us what we ask of Him. For you, dear Friends, for our brothers who believe in Him, for those who are unbelievers, for ourselves, we ask that He may give us peace—that deep fraternal peace of Christ for which all men are hungering more even than for their "daily bread," for they are hungry for love, and love wants peace.

God has been bountiful to us this year in granting that this Yearly Assembly be beautiful, rich in friendship and full of the promise of fruit. We were numerous. The difficulties of gathering were overcome—or, rather, these difficulties did not exist because we had the love, the confidence and the hope that God wills us all to experience in Him.

For the 18th Annual Assembly.

MARIUS GROUT, *Secretary.*
HENRI SCHULTZ AND PAUL HULIN,
Assistant Secretaries.

Concerning New Manners

A Word from Sir Stafford Cripps

By Errol T. Elliott

IN THE Spring of 1940 it was my good fortune to meet with Sir Stafford Cripps while sailing for Europe, and again, by his invitation, in London. A lasting impression of Sir Stafford is his democratic spirit and warm concern for people. He is one who, out of the level of aristocracy in England, discerns a new day and sees clearly where the power lies for the creation of the world of tomorrow. He has cast his lot largely with the common men who must come more fully into their own.

Recently I wrote to him expressing my gratification for the important opportunities he has in shaping the coming events of the post-war world. I also stated that if there was anything he would like to say to Friends, I should be glad to have him share it with us. Very shortly a reply came in which, among other greetings, he wrote the following, which I pass on to Friends: "We are now approaching the time when post-war relief and reconstruction will, I hope, more and more occupy the thoughts of intelligent citizens of both of our countries and when the younger generation will appreciate the enormous task that lies before them. I am quite sure that our old methods and manners will not see us through the new difficulties, and that we must all be prepared for drastic changes and developments."

Out of his words one sentence fastens itself in my mind with peculiar meaning—". . . old methods and manners will not see us through the new difficulties." We need new manners, new habits of social behavior. War represents a riot of bad manners. But we are faced with the necessity of re-defining war. No longer can we settle accounts with that hoary and ill-reputed institution called "war" by merely disclaiming an active part in the shooting aspects of it. We are seeing it increasingly as a way of life, a system of thought and action which society follows during times of "peace." It is a set of bad manners which has been descriptive of our life for the past twenty-five years in particular. The present conflict is an especially virulent and violent form of our social habits.

A deep change is due. For instance, we who talk peace can no longer be rightly satisfied with anything less than a complete review of the economic nationalism in which we have shared. No longer can we tolerate a concept of empire which holds possessions across the earth chiefly for the welfare of a single nation. Such territories must be used first of all for the benefit of those who are native to the soil and then for general world welfare. We have no right to reckon our natural and industrial assets solely in terms of national profit. The foolish little provincial mind must give way to the world mind. There is no neighborhood other than the world. Temporize with any other concept as we may, it is not the answer. National selfishness is an exaggerated form of bad manners.

Think of our interracial manners. That is a major problem in our world today. The sweep of history seems unerringly to point to the deepening racial cleavage that may furnish the greatest armageddon of all time if we do not hasten to meet and solve it. There is no point at which our economic habits and cultural snobbery are more fully expressed. It is not so much viciousness as misunderstanding that needs clearing. We are very ill-mannered across color lines. We have inherited a tradition that seems time-honored, but which will not stand the test of time. No veneer of habits can be spread across our life as the answer. It must rise out of a new culture of the spirit.

Such refinement of manners must issue from a new set of spiritual and personal values. They must rest upon qualities of character and not upon color of skin. This problem cannot be laid at the doorstep of any area; it belongs to all of us. We cannot revise our interracial habits without revising our personal lives to their depths. We cannot find the answer fully but we can make progress. To be sure, we cannot wholly escape the behavior pattern in which we live with others of our kind. Revolutionary methods of changing them often bring results that are temporarily worse than the disease. Behavior in any given situation is highly relative. But that does not give us the right to assume that problems of race are solved or do not exist.

We must see that this deepening issue is not one of any two races alone, but rather one of white versus color. In the future it might be men of color who rise to question the domination of white men around the earth. No settlement in our post-war world can endure that does not respect fundamentally people of color. Asia can no longer be despised. Nearly all of us are now saying that regardless of war bias. Yellow, red, brown, black, and white must find a creative responsibility within the spectrum of the Kingdom of God.

What are the manners of the new day? Bit by bit we must work them out and as we practice them the new day arrives. They must be grown out of the depths of the human spirit, for there is no glorified Emily Post who can give us external rules of behavior in this area of life. They will come not as rules but as new understanding of our neighbors, their culture, background, aspirations, sorrows and joys. They will come from the hearts of transformed people, whose measurements are in terms of values.

This process must strike through class levels and find the hidden talents and powers that reside in common men around the world. Many times it has been loyalty to class more than loyalty to the state that has unleashed dictatorial monstrosities that stalk across the world. It is not nationalism alone that wreaks havoc with our earth. It is the determination to hold all of our gains of power, prestige, and profit that we have inherited which sometimes drive men to choose loyalty to class rather than to the nation when racial and economic privilege is threatened. The history of recent years is not without illustration on that point.

It is new manners and new methods that we need. Sir Stafford Cripps rightly calls us to that kind of social reconstruction. No matter how "refined" we think our manners have been, they are gross and in bad taste if they ignore and suppress the rights and possibilities of others who are not in our economic, racial or class strata. People are indeed well-mannered and refined who so live that the light within their neighbors is brought toward fuller splendor.

Oskaloosa, Iowa.

Negro Spiritual

The busy world seemed like a desert canyon,
And I felt lost within it from the start.
The world seemed like a deep, forsaken canyon,
And I was always anxious to depart,
O to depart!

But then, at last, I found the great companion
Who made of life a consecrated art.
At last I found the savior, the companion,
Deep in the lonely bottom of my heart,
O of my heart!

GERHARD FRIEDRICH.

A Quaker View

By Nora Waln

A writer in the "Catholic Herald" recently stated how impressed he had been by the case against physical resistance to evil as it was put by his Quaker hostess in a talk. A request from the editor of "The Friend" (London) to his Catholic contemporary to be put in touch with the unnamed Friend, so that the latter might be invited to share what she had said with a wider circle, has brought in reply the following article.

IT WAS after dinner. I had given them pheasants and wild grape jelly, with brown potatoes, red cabbage and mushrooms, all cooked to my best Pennsylvania recipes; followed by strawberries I bottled last June, served with cream skimmed off the top of our milk for five days past. Then coffee by a fire on which my husband piled some of the holly logs we have saved for occasions. I expected them to be content with light chat, a little music, and maybe one or two comfortably dropping off for a nap. But evidently that isn't the way of the religious when they are Catholic. I am just beginning to get acquainted with Catholics.

Our guests were Alice Primrose and her daughter Phyllis, Lancashire folk, and Phyllis' husband, Irish Peter Devine; Father Brennan, a very nice middle-aged parish priest living at Burnham; Father Fitzgerald, a young man from near Calgary in British Columbia, over here now with the Canadian Army; and Count Michael de la Bedoyere, author of that fine book, "Christianity in Crisis." All who were gathered round our hearth were Catholics excepting my Anglican husband, our Welsh terrier Taffy, and I.

We had music. On the piano Phyllis played this and that from Mendelssohn, Mozart, Schumann and Brahms. Peter and my husband, tenor and bass, in their youth both pupils of the Garcias, sang "Der Wanderer," "Du bist wie eine Blume," and other songs; then "Bald zur Rechten, bald zur Linken" from Bach's "Herr Christ, der ein'ge Gottessohn."

Suddenly, in a silence which followed the end of this song, Michael leaned toward me and asked, "What do you Quakers think we ought to do if the Germans come?"

My husband's attention and the attention of our guests was centered on me by Michael's question. Alert, they waited for an answer. I looked from face to face. No one offered me any help and Peter said, "What is the Quaker view of what should be done in case of an invasion of Britain?"

I answered that we Quakers are Christians. I said a thing which I sincerely believe: that the use of words "pacifist" and "non-resistance" in reference to us is a misuse of English language. We have accepted an active obligation to God. We are positive, ardent workers serving under his leadership. Guided by his command we have discarded the weapons of material force favored by pagans and taken up the tools of love. We find them more effective for the purpose of accomplishing what we are out to accomplish. We are publishers of truth.

Our task is to win pagans to Christ's way of life. If Nazi invaders arrive here, we will understand that their arrival is a task sent us by God.

"You would not be afraid?" I was asked.

I answered that we Quakers know that fear in humans is a lack of faith in God, a denial of his all-powerful presence. We believe that God gives the strength for any task that is to be done. We are certain that our God is always near, guiding if we but listen. When he is using us, no man, woman or child heeding God is ever bothered by fear.

They pressed me further about our Quaker faith. I told them that we really have confidence that God exists. We know that he is beyond all doubt. We know that he has a close personal relation with every person on earth through the living spirit which gives that person life, whether the person is aware of this or not. Our religion is founded on the knowledge that God is, and the compass of our faith is set by this knowledge that there is that of God in everyone. The light of this knowledge shows us that barriers of race, nation, creed, color, or class are not real. We know that all humans are kin to God and kin to each other. The Germans are kin to God just as much as we are, according to our Quaker belief, and our attitude to them has to be just the same as our attitude to anyone met.

Then I had mentioned that I had lived four years among the Germans. There I found Christians of various creeds, each with the flame of God burning clear and bright in them, but also a great tragedy. I discovered among the Nazis a widespread fear of God through ignorance of him; and among them mystically-inclined souls so easily won to Christ that I feel those who have the privilege of knowledge of God should be working in every war prison camp.

We all talked for a while of the paganness of humans in the era in which we live and the fear they have of Christians, a pagan fear so shattering that they are in every nation afraid to let Christians tell of God to those whom they call their enemies, barring the war camps against them with high praise and pretext.

I asked our guests, "What would you Catholics do if the Germans came?" Alice answered, "I would work to win them to Christ." "You would not kill?" queried the author of "Christianity in Crisis."

"Can one win for Christ a man that is dead?" Phyllis spoke with her voice and then through the piano she reminded us of a message from God given to all mankind by a German, Johann Sebastian Bach.

After this music, the priest from Burnham and the priest from British Columbia talked just as I have heard devout Quakers talk, drawing all of us into the circle of their thought. I did not feel alien there. But for the garb they wore, they seemed of our own Religious Society of Friends. Too soon the evening was over. My husband and I saw our Catholic visitors go away in the moonlight. As we closed the door I felt glad that I have begun to know Catholics.

Michael published my view of what we should do if the Germans come in the paper he edits, the *Catholic Herald*. It has gone out to the Catholic congregations as a Quaker view without the qualification of my name signed to it. Hubert Peet saw what Michael printed and wrote to him about it, wanting an elaboration for *The Friend* from the unidentified member of our Society. That is why I am writing this.

I have no right to speak for all Quakers. I do realize that when I stop to think I should have prefaced my statement by saying that it is my view of the only course open to Christians and then said it. But my voice acted without waiting for my mind's consideration. The words came straight from my heart. If the view I expressed is not the view of other Friends, must I now write a signed article for the *Catholic Herald*, putting it clear that I am a Quaker and this happens to be my personal view of the matter?

Did I publish truth for us all or not?

This statement of the fundamental position of Friends will make all members of our Society feel humble. It was printed in the June 25 issue of *The Friend* (Philadelphia), being first printed in *The Friend* (London).

The Abolition of Membership

By Kenneth Boulding

THE course which I feel a concern to advocate, in the interests of truth and true harmony, may seem strange to many by reason of its present unfamiliarity, but if the reader will have patience I hope to show him that it is grounded both in reason and in history, and is peculiarly suitable to the circumstances of the present time. The course is none other than the abolition of the institution of *membership* in the Society of Friends.

The institution of formal membership did not exist in the early days of the Society. Indeed, it is curious to observe that disownment was practiced many decades before membership was instituted. Even when formal membership was established in London Yearly Meeting in 1737, it came mainly as a by-product of the administration of poor relief.* I believe we have now reached a stage in the development of the Society where membership not only fails to fulfill any useful purpose, but also is an actual hindrance to the purpose for which our Society exists.

If language is to be an aid rather than a barrier to the expression of truth, it is important that as far as possible things which are called by the same name should be similar. Confusion in thought, speech, and writing is caused mainly by the use of single words to enclose too great a multiplicity of meaning. Now, the main purpose of membership in the Society of Friends is to attach the name "Quaker" or "Friend" to a certain group of individuals whose names are inscribed on the records of the Monthly Meetings. If this were all, the name would have a definite but not a significant meaning, for the mere fact of recorded membership is not, of itself, a very significant *similarity* to bind these individuals together. If a name is to be significant, the individuals, whether persons or things, that are called by that name must have something important in common. Otherwise the name is a cheat, and is likely to confuse thinking rather than to enlighten it. This is particularly the case where the name has come to be understood in a certain significance which no longer describes the individuals that are called by the name. In the interests of truth and clear expression, therefore, if membership is to be retained it is desirable that the individuals on the roll have certain similarities, and that individuals who do not possess these characteristics shall be struck from the roll.

If the institution of membership is to have meaning, therefore, it must go hand in hand with the practice of discipline and of disownment. From the foundation of the Society up till a generation or two ago this was indeed the case. Friends were jealous of their

*Braithwaite: The Second Period of Quakerism, p. 459.

"name"; to be a Friend involved conformity to a strict though not inflexible rule of life, thought, and practice. Individuals who transgressed beyond the bounds which defined the "Friends" were first dealt with by the Elders and if such dealings proved ineffectual, were finally disowned. By these means the Society attempted to keep its name significant, to keep itself "pure" and, it probably must be confessed, to keep its reputation in the sight of the world.

Now the institution of disownment has almost completely passed into disuse, and the functions of Elders are either not performed at all or are performed only in extremely gross cases. The result is, of course, that our membership rolls have largely ceased to be significant, in the sense that they do not now describe a relatively homogeneous body of individuals. They contain, it is true, a great many concerned people who seek humbly to follow their light, and the light of Christ, who live close to the spirit of truth, love, and meekness, and who faithfully bear witness to the testimonies which spring from living close to the Source. But they also contain a considerable number of individuals who are not committed to any particular way of life, who do not even desire to follow the way of Christ, who never, or very infrequently, avail themselves of the opportunities for refreshment and education provided by the meetings for worship and the Discipline, and who do not hold or who even oppose the testimonies which the light reveals.

This is a state of affairs which cannot fail to disturb anyone who is sensitive to the importance of words and to the necessity of making language a servant and not an enemy of truth. If we travel much further along the road we are going, it will not be long before the Society of Friends is nothing more than a group of people so miscellaneous that they deserve no common name at all. Even now, the word "Discipline" has become a mockery. An individual in many, if not most of our meetings, could flagrantly and persistantly disobey every one of the advices of the Discipline, not only in letter but in spirit, and yet be retained as a member in good standing. That is not to say that such cases occur; we can run for quite a while on the accumulated respectability of our ancestors. But the laxity in the observance of the Discipline is so great that such cases are not at all impossible.

There are two ways out of this situation. One is to revert to the Discipline, to the active functioning of Elders, and to disownment. The abandonment of the rigid Discipline, however, took place for very good reasons. That which should have been an expression of the universal spirit of truth and love narrowed and hardened into the insistance of conformity to a rigid rule, carried out too often in the letter and not in the spirit. When Friends were disowned for failing to conform to the Society's fashion in the matter of dress, or for marrying out of meeting, or for being orthodox or heterodox—as the case might be—then it become clear that the Discipline was a hurt to the spirit of love and truth rather than a help. Then again, the powers placed in the hands of Elders, like all power, corrupted them, and frequently led to the enforcement of the Discipline in a spirit of pride and judgment rather than in a spirit of love and truth. Looking back over the history of the Society one cannot help feeling that in some sense the relaxment of the Discipline was a healthy movement, and led to a true revival of the spirit of love and service to truth in which the Society had its origin. It would not be desirable, even if it were possible, to return to the days of the "peculiar people," to odd clothes, odd speech, and often formal testimonies, observed not because the spirit of love led men into them, but because they were in the Discipline.

There remains another alternative—to abolish membership altogether. In so far as membership is a source of pride, it is a source of spiritual weakness, even in many otherwise worthy Friends. There are few emotions more weakening to the spirit than vicarious pride, whether it is in ancestry or in the present accomplishment of a Society to which we nominally belong. To abolish membership would uproot immediately this poisoned growth; it would strip from the body of our Society those individuals who value membership because of the prestige it gives them, or because of the comfortable vicarious satisfaction that flows from the possession of an honored name. It could in no way disturb those whose life is truly rooted in the spirit of love, and it might, indeed, have the effect of shaking many who now feed themselves on pride out of their present complacency, and might thus draw them up into the glorious territories of truth. To abolish membership would in no way interfere with our meetings for worship or business, which would continue in form as at present, and perhaps would be all the livelier in spirit. If it were found necessary to exclude anyone from meetings for business, that could, if necessary, be done. As we see from the early history of the Society, it is possible to have disownment without membership. Officers could be appointed in Monthly Meetings as before, and trustees could be appointed to hold property, as now is the case. Indeed, the only formal result would be to release the Monthly Meetings from the great burden of accepting members, a business which takes a great deal of valuable time that might be more usefully spent on other matters. To abolish membership in general would at a single blow solve the vexed question of birthright membership, it would solve the problem of admitting individuals who do not hold to certain historic testimonies, and would clear business meetings of a deal of formal cumber.

The only objection that I can muster is that the abolition of membership would make certain difficulties for the statistician. These however could be avoided by recording *attendance* at meeting, together with the numbers on the meeting *mailing list.* Both these figures would be more statistically significant than the present "membership." I know a meeting that returns a membership of fifty-six, while the meeting-house stands silent and empty Sunday after Sunday. When the census reports that there are 100,000 "Friends" in the United States, the figure is so close to being meaningless that it is practically a lie. If we knew that the average attendance at meetings for worship was, say 20,000, and that the combined mailing lists amounted to 120,000, this would be significant and valuable information, which would give from year to year a true index of the progress of the Society. It should be a matter of our religious concern to make our statistics as significant as possible. At present they are not only a work of fiction, but a dull work at that.

Princeton, New Jersey.

EMPLOYMENT

Why stand ye idle? Hath no man as yet
Proposed to hire you? Ye, who gather here
With tools, equipment, practiced eye and hand,
Skill ripe to mould, to fashion and create,
Is there no aim ye fain would consummate?—
Then, come to me! I offer work to all;
My harvest ripens; lo! the grapes are red;
Our task is mighty and the workmen few.
Myself will guide you, teach you what befits,
Be with you in the heat, will feed and clothe.
Sure are your wages, and your lot secure.
If yet ye loiter, 'tis considered choice!
Then, come ye also to the harvest field.

WILLIAM BACON EVANS.

Moorestown, New Jersey.

Spiritualize or Perish

By Enid S. Smith

SCARCELY anyone will deny that our world is sick unto death, that the materialistic brain of the majority is still using war to end war, fire to extinguish fire, crime to cure crime, and barbarism to displace barbarism. That the historic way of violence is strewn with physical, moral, and spiritual wreckage means little to many today. From the lessons of history, political science, philosophy, and religion concerning life and death and the blossoming and the decay of society, man learns hardly anything. He goes on repeating the same tragedies.

Every page of history bears witness to wars undertaken in the firm conviction that they would "end war," "abolish despotism," "make the world safe for democracy," overcome injustice or eliminate misery. The fathers who fought in the "war to end war" and to clean up the world to build it afresh, now watch their sons going to a hell ten times worse than the last. They remember that "the war for democracy" established nine new dictators, that that same war to crush militarism succeeded only in making a peace that ended peace and established a militarism to which everything is subservient, and in which a man's value is calculated in terms of cannon fodder, of destruction, and extermination. Where violence has been concerned, the history of human progress has indeed been a history of incurable stupidity.

Any quest for a remedy for man's dire illness would take into consideration his condition, the cause of the disease, and possible cures. A history of the evolution in precision in violence indicates that although the methods of applying force to obtain conformity may differ, the result is the same. In the past there were the clumsy beatings-up, scourgings, the rack, the bone-breakers' wrenches, and the flayers' knives. These have been exchanged in modern times for the water torture, skilled pressure on nerves, and all the present-day medical and psychological devices, including soporific drugs, hypnosis, exhausting heat, sleeplessness, sustained anxiety, threats, agony for the fate of friends, censorship, propaganda, bribery, secret arrest, and confinement—all employed to break the will of brother man and to produce conformity to the military machine. Everyone now, whether he will or no, must have the mark of the beast upon him, as mentioned in ancient prophecy, since he cannot buy a loaf of bread without it and since his earnings are taxed for the support of legalized murder.

The breaking of the human will by the modern war machine, especially where peace-loving minorities are concerned, points out Gerald Heard in "Man the Master," has been a turning point in the history of human torture and of pressure methods greater than the discovery of Greek fire or high explosives. Modern warfare is simply ancient barbarism in new clothes, but those who wish to uphold war disguise as much as possible their beastliness of cruelty under such vague terms as "necessary harshness," and "unavoidable extremes." War is a symptom of rudimentary evil. Like an infection, it changes its symptoms as it becomes more deadly. We look for the old marks and think it has improved, but it has only shed its form under which we knew it for a far more malignant one.

But the thoughtful ask, "Why has man brought this scourge of war upon himself?" A universal law is expressed in the words, "As ye sow, so shall ye reap." Events that befall humanity are its own actions reflected as in a mirror. The flail shall fall upon the back of him whose hand has raised it against another. "He that taketh the sword shall perish by the sword," the Christ declared. Those who have closed their eyes to the Light travel across the wilderness in darkness, and those who dig pits for brother man fall in them. Equally true are the words of Saint Paul, "For we live and move and have our being in Him (God)." The causes of our present sickness are not our Hitlers, Stalins, nor cosmic and climatic factors, nor biological degeneration, nor a maladjustment of economic or political conditions. They are rather an internal development of poisonous virus which modern materialistic culture contains in itself. Not only has man been thought to be merely animal, but his purposes and the methods of attaining them have been entirely out of harmony with morality and religion. Material things capable of being known by the five senses have been considered the only realities in the world. The rude and imperfect human organs of sense have been made the supreme arbiter of what is considered reality, with the result that the psychic and spiritual senses have been impoverished, and reduced from lack of use, until they are practically non-existent. Man has cut himself off from his inner being, his subconscious self through which, according to William James, he communicates with God. Vision has atrophied. The ancient prophet has declared, "Where there is no vision the people perish." Forgetting the sacredness of man, the majority have given themselves up to the pleasures of the moment—to "eat, drink, and be merry." Man and all his values have been declared to be unreal, all but the little segment of himself known as the five physical senses. Thus man has been reduced mainly to anatomy and physiology and behavioristic psychology, to the dollar's worth of chemicals in his body which can be bought at any corner drug store. The God part of him has either been denied or ignored.

With the short-sighted and degraded mechanistic conception uppermost, for which modern educators and psychologists are largely responsible, materialism grew. As Sorokin declares in his "Crisis of Our Age," nothing can be more sensory than matter; so materialism leads to a greater mechanisticism, because nothing can be simpler than motion. All this leads to hedoism, utilitarianism, and sensuality, because sensory pleasure and pain, sensory utility and disutility are real from this standpoint. Hence our sensate system of thought and expression is responsible for our modern culture.

Modern civilization has made man dastardly ill, because it has caused him to forget his real origin, as child of God, and his real purpose to develop spiritual consciousness. Since he has blocked the channels of his real life and denied and atrophied his moral and spiritual senses through which he actually has his being, he lies now agonizing in a physical body, ill, and without help or inspiration.

Likewise, those politically responsible for the well-being of society have used materialistic methods because they have believed that the nature of things is not concerned with morality. They declare that since man has only a physical destiny that he may arrive at happiness by any method, and the universe will not care. It will sanction any success won by any device. Physical happiness is the only happiness to them, and a man can be happy having murdered another and possessed himself of his goods, provided no human being knows or objects. This is central in the doctrine that the end justifies the means, that morality can be established by violence. They would continue to say that the real aim of man is to enjoy himself as an animal; hence any method can be used. Both democracies and dictators hold to these premises—that man is material, and that the more consistent will win or compel the less consistent to come into line.

If man is to survive, this fatal philosophy must be remedied.

In this outer darkness of degradation and materialism man has prostituted, for the most part, his art, music, economics, literature, science, and religion to the serving of his five little senses. His art has declared itself free from moral and cognitive obligations, has featured weird, grotesque conceptions and, at times, been obscene; his music has become largely jazz with an orgastic appeal; his economics have been considered vastly more important than religion and the reason for being; his literature has been written largely for its sex appeal, realism and sensuality; his science with its new destructive chemistry and physics has been recently used to exterminate mankind; and his religion, particularly Christianity, has forgot to emphasize the principles of the Sermon on the Mount and has given its sanction to war.

There is, however, a way back to God and reality, if it is not too late. The laws of God inherent in all beings cannot always be ignored and life sustained. One can starve a physical body beyond the skeletal point when food given cannot be absorbed and the person dies with food in his stomach—so may it be with a soul too far away from the Source of spiritual supply. Man has sold his vision to increase his material craving and cannot extemporize sight in atrophied, paralyzed eyes. There must be vision or he will continue to walk in circles, to try to make war cure war or fire extinguish fire, until he is exterminated.

If man, sick, bewildered, lost in the throes of a universe of war is to survive, he must realize, with Robert A. Milikan, that "the most important thing in the world is a belief in the reality of moral and spiritual values. It was because we lost that belief that the first world war came, and if we do not find a way to strengthen and regain faith, then science is of no value." Not only Millikan and Jeannes, but other great scientists are telling us that the universe is essentially spiritual and that man, if he is to survive, must realize his unity with God and with all humanity as brothers, and believe in dynamic love.

The present cataclysm of human history is psychological—it started with wrong thinking. It can be remedied by right thinking. Man must spiritualize his mentality, to realize that he is part of Almighty God, that he has a spiritual goal—the growth of a spiritual consciousness. Furthermore, he must know that there are methods approved by the universe that bring well-being to all, and that the end does not justify the means, since growth in morality and spirituality are important. Men cannot do evil that good may come—they cannot murder that they later may have peace or prosperity. "Men do not gather figs of thistles."

The present issue before the American people depends more surely on souls than on weapons. The war will be won by those who realize that war never works, that it is inefficient, wasteful, un-Christian and that it can be replaced by a far greater force—a constructive, spiritual power. The day is near when a great realization socially will dawn. It will be seen that there is no separation between people when they know the harmony of the spiritual forces of the universe. What a surprise it will be suddenly to see ourselves as integral parts of each other, much as if we knew not that our hands and feet were our own and then discovered that they were the very means by which we moved and worked. "God hath made of one blood all nations and we are all members one of another." What a happy reunion when people realize that without one another they would have disintegrated and disappeared as entities! Those who will spiritualize will join in spirit and build a new world out of love. Love never fails and what is created from love can never be dissolved. Spiritual forces, such as truth, righteousness, faith, self-sacrifice, meekness, and love—these only can neutralize the war and abolish all wars forever. It is a case of spiritualize or perish.

South Tamworth, New Hampshire.

WORSHIP IN THE SPIRIT

By CHARLES HAWORTH

Query 1: "Are all meetings for worship and for business of the Church duly held, and are you regular and punctual in attending them?"

This query must have been placed first because those who framed it felt that worship held first place in the life of a Christian and in the activities of the Church.

In speaking about worship I realize that I am treading on sacred ground. Worship is the noblest exercise of which the soul is capable. It is fellowship with God. "Worship is the adoring response of the heart and mind to the influence of the Spirit of God, and it must be in spirit and in truth."

Worship comprises two elements, the inward feeling of the heart, and the expression of it in outward sign. The outward worship is intended to express the emotions. There are emotions too deep and too sacred to be expressed, words are inadequate. Yet there is a precious Christian fellowship of feeling in which we rightly seek to share our spiritual joys with others for our mutual profit, by words, or music, or art, or in other ways. Public worship is for the public good, and unless there is some expression many may fail to share in the blessing.

In worship there is gratitude for blessings and goodness received, expressed by praise and thanksgiving. The Psalms are full of expressions of this heart-felt gratitude.

Admiration and love for the beauty of the divine character revealed to us, expressed by adoration and praise, occupy a prominent place, perhaps the first place, in worship.

Supplication, or prayer, also has a place in worship for we are needy creatures and our spiritual needs press in upon our souls with greater urgency the nearer we approach God in true worship. A realization of the holiness of God makes our own lack only more manifest. Preaching also has a proper place in public worship, for when God is honored and exalted, the soul is moved to worship Him.

The nearer the worshippers are drawn to God, the nearer they come to each other, for they all are approaching the Center of all life. "Having reached the Center they become united in a single life, that of the body of Christ, through the creative love and power of God." The Christ of the Scriptures becomes the indwelling Christ. "As we walk in the light we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin."

There is need of preparation for worship, for we cannot go abruptly from one kind of activity to another. The prophet cried out: "Prepare to meet thy God."

Worship is of value for what it is as well as for what it accomplishes, like a visit with a dear old friend.

In worship the soul becomes aware of the true purpose of life. Things spiritual and things material take their proper places. "When I went into the house of God, then understood I their end."

Worship should be creative: it should create an activity of soul which reaches out after God, and a passivity of soul which submits to the will of God so that he may do in us and for us and through us of his own good pleasure, thus creating a longing in us to be God-like.

Worship should create a unity of thought and purpose. We came together with various mental activities and lines of thought, and different personalities; but we can be so unified in worship that the prayer of Christ, "that they all may be one in us," may be realized.

How then shall we worship? The Psalmist calls upon us to worship the Lord in the beauty of holiness. Christ declared that God is a spirit and they

that worship him must worship him in spirit and in truth. I am sure that there is no difference of opinion in regard to these truths.

What outward method shall we employ in our public worship? The silent worship stands at one extreme and the Catholic mass with its ornate ritual at the other extreme of methods for conducting public worship. These lines from Whittier's poem, "The Meeting," show clearly that he found God in silent worship:

And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

Also the hymn we all love, "Lead Kindly Light," by Cardinal Newman of the Catholic church, makes us feel that he, with all the ritual and ceremony of his church, knew and worshipped God.

Are we not likely to find the golden mean somewhere between the two extremes? May it not meet the needs of a greater number of people? Let us not contend so earnestly for certain external methods of worship that we lose the love that makes worship possible. The spiritual "how" is essential and we all can unite on that. May God's grace preserve us from being tainted with selfishness in our insistence upon certain outward methods of worship. Let us seek unity in essentials and cultivate tolerance in non-essentials.

"Who shall ascend into the hill of the Lord, or who shall stand in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

"Worship takes us out of this world, because our need is too deep to be met by anything of the world; but it must return us to the world, so our vision can become effective in human life."

The power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it. So it is with ideals. Ideals are thoughts. So long as they exist merely as thoughts, the power latent in them remains ineffective, however great the enthusiasm, and however strong the conviction with which the thought is held. Their power only becomes effective when they are taken up into some refined human personality.
—ALBERT SCHWEITZER.

A New World A-Dawning

Canada and Genesee Yearly Meeting

By John H. Roberts

OLIVE SCHREINER, the author of "The Story of an African Farm," has this to say in her book called "Dreams": "Reflection is that old woman who sits with her elbows on her knees and her head in her hands gazing into the past to borrow light to throw upon the future." Retrospect is of little use if it does not inspire a forward look.

The purposes of Yearly Meeting are mainly to gather new inspiration for the task ahead and to catch glimpses of the wealth of opportunity awaiting. The combined Yearly Meeting of Canada and Genesee Yearly Meetings must have been conceived in this spirit and was fortunate in having a Regional Conference of Friends World Committee for Consultation meeting at Newmarket, Ontario, synchronizing with it. Many Friends came from across the border bearing tidings of the better day and the bigger opportunity. Among them were J. Passmore and Anna Griscom Elkinton, Merle L. Davis, E. Raymond Wilson, and Leslie D. Shaffer. To these was added a group of General Conference Friends, headed by William Bacon Evans, who had visited a number of Meetings in Canada and were on their way home via Wellington and the International Bridge. As AMERICAN FRIEND readers will already have learned, the Friends World Committee for Consultation held three very fine gatherings and created a great deal of interest amongst Canadian Friends in the work of that body.

The program of the Yearly Meeting was built around the general theme of "Building the World of Tomorrow" and aimed to produce as nearly as possible the various topics of discussion at the All-American Friends Conference in Richmond, Indiana, last April. Two powerful addresses especially marked the Yearly Meeting, one by J. Passmore Elkinton on "The Relevance of Our Quaker Faith for the World of Tomorrow," and the other by E. Raymond Wilson under the title of "Preparation Now for a Durable Peace for the World of Tomorrow." This latter was the Sunderland P. Gardner lecture, an annual feature held in memoriam of a departed Friend greatly esteemed. Merle L. Davis spoke illuminatingly on "The Place of Quaker Missions in the World of Tomorrow," illustrating his address with moving pictures; and Leslie Shaffer rendered very great service in presenting such topics as "Strengthening Friends Groups Throughout the World" and "Our Basic Faith."

Featured in the whole series of meetings which lasted from Friday, June 26 until Wednesday, July 1, were the worship-fellowship groups and the round table discussions. The whole program had the result, if one may judge by many expressions from delegates, of linking up Canadian Friends with the world-wide work of Quakerism as never before, and it was generally felt that there had been given to Canadian Friends a vision of a new and bigger opportunity of world service than ever they had realised. We are all most grateful to the Friends World Committee for Consultation for the help and inspiration brought to the combined Yearly Meeting, for we sincerely believe we have not only "climbed Pendle Hill with Fox and seen once more the vision," but we have become strengthened with might in the inner man so that our own work in Canada will flow to higher levels and reach out to wider service.

We have good reason to be proud of the continuance of the happy spirit of unity between these two Yearly Meetings which, in Arthur G. Dorland of the Western University, London, Ontario, have a Presiding Clerk who is Clerk of both Yearly Meetings, does indicate that Canada and Genesee Yearly Meetings have come as near to organic union as is possible for the time. Reports of the work showed Friends' work strengthening in many different ways. A new Monthly Meeting in Montreal, Quebec, was reported and received into fellowship. The work of the Canadian Friends Service Committee and its War Victims Relief Committee came in for attention and showed wide activity along service lines.

Our young conscientious objectors, now in work camps in British Columbia, were remembered, and our prayers and hopes wafted to them. There were present two young men, one a German and one an Austrian, who had been internees in a camp in Sherbrooke, Quebec. They were sent from England, where they had been interned at the beginning of the war, but have been released to continue their studies.

The attendance was much higher than has been the case for several years, which surprised us as we felt that gasoline restrictions would prevent the attendance of many. We parted on Dominion Day, Canada's day of Independence, feeling that, as the Yearly Meeting Epistle of 1909 expressed it, "the radiant vision of Christ will be our inspiration for service."

The Minister as an Organizer

By William J. Sayers

No man is so quickly found out as an idle minister, for he cannot hide his idleness very long. The pastor needs to be as systematic as the most systematic business man, and as active as the most active worker.

Spiritual leadership is the real work of the pastor. However, every minister knows that his spiritual leadership depends upon the quality of his organized effort for the advancement of the kingdom of God and the meeting he represents.

Church members do not shrink from exertion but often they do hold back through lack of forethought, or because that which they are called upon to do is fruitless. The people have a mind to work, when some Nehemiah-like pastor organizes the forces for efficient, and therefore effective work. Right here comes the suggestion that the book of Nehemiah is the story of a minister who organized himself first, after which he organized a weak force of discouraged ones into an aggressive power for building a city dedicated to righteousness. Read it again from this angle and it will minister anew to you. Joseph is also a good example of an organizer and a most excellent advertiser.

Before we go any further we had better define the word "pastor" in accordance with our theme. No minister in the religious Society of Friends has gone into pastoral work for the money there is in it, for a Friends minister is out of character when he is a hireling. However, most of them cannot give their time entirely to religious work because of insufficient income; therefore a meeting agrees to give a man or woman, who is thus gifted, a certain amount of money each month (payable bimonthly at least) so that he can be free from worry concerning the support of himself and family.

Meetings have realized that "what is everybody's business is nobody's business." Also, that in these days business is so organized that the membership cannot carry on the work that it must do in its community. So a trained worker is needed to work among the membership and attenders and to represent them in community affairs. The pastor is recognized as the leader of his denominational group, and as such he is called into conferences with representatives of other groups, for group action in the community service, and for other worthwhile work.

The business of the pastor is to study the best method of church work and pass it on to the members of the congregation that he serves. He is to be eyes and ears for the host while they are busy earning a livelihood for their families. The members do not have much time to study church finances and other activities of the church; therefore the minister should endeavor to be a specialist in these matters. With his long view of the task he can lead his committees to catch the vision that will make the church a dynamic force in our modern world. The church that does not move with the times will find that the times go on, leaving the church behind holding an empty sack. A local vision is never true and the larger life and wider view is not gained in a day.

An organizer is one who works to eliminate waste, false motions, and friction, so that the power will concentrate directly on the forward movement. An organization is merely an instrument to be used to place proper responsibility upon each member of that group.

Tact is the oil that will keep the organization running smoothly. Appreciation of the feelings, thoughts, and opinions of others is a wonderful lubricant. Graciousness without condescension often times keeps your good from being spoken of evilly. Committees and the membership do appreciate the minister's grip on eternal things, but at the same time they approve of his seeing the human need and meeting it in the "more excellent way." This causes them to say, "We will go with you for you know where you are going and what you are going after."

Any organization within the company of Jesus must be made only for the expression of the spiritual leaven that is in the whole lump. Ideally this is so much one that the organization cannot be seen even by the most critical. Too much organization is like having more harness than horse, more car than power to run it.

The following clipping fell out of one of my magazines recently:

AN ACROBATIC AUTOMOBILE

"London was astonished by a motor car that went sidewise, backward, and forward with ease. It leaped a ditch, turned completely around in twice its own length, climbed high curbstones without a jar, and did all sorts of seemingly impossible stunts. All this was made possible by each wheel being independent of the others, yet all worked together harmoniously."

My, what a chance for a preachment on our likeness or unlikeness to an automobile! External polish is not enough. Worry overheats and kills the engine; thinking throws in the clutch; it has a radiator of patience, carburetor of confidence, headlights of good-will, strong steering gear and guider, proper fuel; it is charged with religious education. Many parts but "all one body we."

However, let us throw in our clutch for we do not want our way to be too winding into the land of our dreams. The ideal organization is hinted by Christ himself when he put a child in the midst. The pastor who does not organize around the boy and girl power of his Meeting has passed his biggest opportunity; for the church, like the home, must be organized around child-life.

Someone asked, "When is a business man not a business man?" The answer came quickly, "When he is on a church committee." If it is true that men lose their business sense when dealing with church affairs, then part of the church's inefficiency in handling the world's problems is solved. An old phrase darts in right here, "We need more business in our religion and more religion in our business."

The minister will call the chairmen of the several committees together from time to time and check with them on how the work of each committee is coming on. Out of this conference will come the suggestion that each chairman call his committee together, followed by a combined meeting of all the committees. In this combined meeting a spokesman for each committee makes a statement for his particular group, also explaining what their committee proposes to do for the coming quarter or year.

Each committee will be a check upon each other to see that they carry out their promises. There should be no need of saying here that one person should not be on too many committees. Reports should be expected by the minister, whose business it is to supervise the working forces of the meeting.

The essential thing in an organization is to have a pleasant group life. We have in our church devotees, mystics, poets, and practical matter-of-fact people; some whose work is their prayer and some whose prayer is their work. Now it seems to this minister that the Friends Discipline has set up an organization that will keep the whole group a pleasant one, because it puts them all to work. It is not an organization built around one man. A one-man church can never be socialized. The organization in the Discipline is one that will create a group consciousness that will cause us to say, "This one thing we do." Then out into the world

we go and every Friends meeting becomes a service station of good-will.

Finally Friends,

Look upward for guidance and inspiration,
Inward for growth and determination;
Outward for opportunity and service, remembering always that only our level best is good enough.

"Those who know their God shall be steadfast and take action." Daniel 11:32 (Moffatt).

Muncie, Indiana.

DOES THE CHURCH PROMOTE THE CHRISTIAN IDEAL?

By Leonard W. Compton

The other evening, several members of our meeting were filling out the Christian Education report, and getting along fine until we reached this question: "Your church is weakest in what?"

If that doesn't seem a hard question to you, stop and think for a few minutes. Our answer was, "We feel that the church is weakest in the application of its ideals."

The same thought had come to me many times before we met. But another thought invariably followed in connection with the first. What can be done about it?

When recently asked to lead prayer meeting, I immediately began wondering what subject to choose. My mind seemed to be on one track because I repeatedly came back to one subject. That subject is "The Church and Our Christian Ideal."

I cannot assume that you will all agree, but my purpose is to stimulate some thoughts whereby our Christian ideal may be more efficiently applied. The church is a spiritual enterprise concerned with a kingdom that is not of this world, interested in ideals that are unseen, yet very real, to devout Christians.

The difficulty is that these ideals, no matter how spiritual, must be striven and worked for in our own community or any world community.

There are three facts, therefore, with which we must deal: a spiritual ideal; our church, as the institution through which it is expressed; and the community in which our church is located.

The question arises, "What is the spiritual ideal for which we are striving? The spiritual ideal of us all is the saving of men to bring them into fellowship with Christ. But let us stop and think again just what this implies and the possibilities connected therewith.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. When a man is thus saved, the church must turn toward the task of adding virtue to that man's faith; and to virtue, knowledge; and to knowledge, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But we soon discover in the course of this task that there are conditions in the community that are consistently tempting and luring people away from the ideal.

These conditions are the liquor traffic, politics, corrupt business, greed, selfishness, and last but not least, the inconsistencies of church members in applying their ideals. Some people think that winning people to Christianity will in time abolish all evil and establish good.

But I'm wondering if there isn't a need to deal more directly with institutions and conditions as well as through changed individuals. As long as we view the Christian ideal only as an inner experience and as an individual affair, men will not be changed to the extent that they will change society. True, they do establish new relations with God and become more Christ-like in life's relationships. They become better fathers, better mothers, better neighbors, better brothers and sisters, and better business associates. For all this we are glad and should thank God. But repentance must be prevalent—men must change their minds about poverty, war, and race prejudice, and must recognize the rights of other men.

The church is calling and endeavoring to educate people in the Christian way of life, but let us not overlook the fact that our community and our country also call and educate people, and many times much more effectively than the church. When one leaves the church he is faced with a complicated impersonal system based on profit and competition, which makes it hard for one to practice universal brotherhood. Whether one likes it or not, he is likely to become a part of that system. In other words, I am trying to say that we cannot save men and ignore environment.

Let us go back to the original question of defining the spiritual ideal for which we are striving. In that connection, what is our task?

The ministry of Jesus is the only answer with which I personally am satisfied. He announced in his mission, "I am come that they might have life and that they might have it more abundantly." Jesus came preaching the good news of the kingdom of God and teaching his followers not only to pray, "Thy kingdom come on earth," but also to seek it first, before all else.

He sought for the family of God, an environment that would permit people to live up to their spiritual ideals.

A BRIEF ESTIMATE OF NEW ENGLAND C. P. S. CAMPS

By Frank C. Olmstead

The last month I have spent visiting five New England camps. Three to five days were spent in each camp. Each full day I worked with a different crew on a work project. The men are doing well a lot of hard and often disagreeable work. I put in a day on eight different water-holes, none of them easy.

Going out into the woods or a small glade to remove nearly 100 cubic yards of material including rocks as big as the kitchen range, stumps, shale, gravel and sand, with water seeping in from the nearby brook and quicksand often forcing you to dig out your feet with your own shovel while mosquitoes and three kinds of flies provide entertainment—all this with no tools except the primitive methods of pick, shovel and wheel-barrow—constitutes anything but a picnic.

Dotting the forest with these water-holes, most of which will keep a power pump going for the good part of a day, constitutes an important asset in the communities' insurance against the dreaded forest fire hazard.

When you stop to think that the men who are constructing these holes include artists, farmers and lawyers, sign-painters, clerks, professors, bookkeepers and the like, it is remarkable how much they accomplish. The hardest single day's work I put in was helping to carry to the top of a 4300 foot mountain the lumber for a fire tower. There were other times, however, cruising through the hurricane blowdown sections when the real hazard of the work added to the fatigue from strenuous activity to make that a close second in terms of real labor.

Not the least significant task done by the campers is the kitchen end of it and the maintenance work around the camp. When two men have to wash dishes for 100-150 two or three times a day, they are doing something.

The general spirit in all the camps is good. The older campers show more desire for detached service, as is natural. The men feel that when they have put in a year at this kind of thing they have gained most of what they can expect to get out of it. Many of them are eager to get enough spending money to be independent of others, and almost all would like to have work of greater social significance.

In spite of the natural discontent with the present type of work, in no case did I feel that the work program was getting the men down. They are not letting the work ride them but are accepting it in a good spirit, resolved to make the best of it while they work and wait for something better.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

NOT BY MIGHT

BY SYLVESTER JONES

Brethren Publishing House, Elgin, Illinois, Price $1.50

A birthright Friend, born in the heart of the middle west, educated in Penn College, a missionary in Cuba for twenty-seven years, an ambassador of good will for the American Friends Service Committee in Spain during the revolution, and then special agent for the Civilian Public Service among Friends during 1941, writes here of his impressions, his experiences, and his travels in these different geographical and spiritual areas in which Friends for the last two generations have been so much interested.

His foreword reminds us that forty-four years have elapsed since the popular slogan, "Remember the Maine," originated, and the more recent cry, "Remember Pearl Harbor," gripped our thought. "We are in the midst of a storm of world proportions — darkness and storm foster disillusionment. They hide for the time those enduring qualities of human integrity out of which a better world can emerge." The author writes, as he says, "to demonstrate the integrity of the human spirit, which in the darkness seems too little, but is never too late."

We learn in the opening chapter on "A Family Man Looks at His World" that he was born in Kansas the year that the grasshoppers left and that he grew up in the years of plenty. The writer's humor radiates in telling incidents that enlivened his early years in Quaker meetings and at a Quaker college. These help to lighten the picture of those youthful years of struggle and character building.

In that portion of the book entitled "Annals of Cuba" we see how, very soon after the Spanish War, he picked this island as the scene of his life work and how he had a real part in Cuban reconstruction, education and Christian leadership. The story of how General Maximo Gomez selected Don Tomas Estrada Palma to serve as the first president of Cuba under the new constitution is illustrative of the incidents pictured in this little volume. When Palma, the newly elected president, came to Gibara he stood before a great throng of people who had prepared for him a demonstrative welcome. As he arose to address the crowd, the Friends School was directly in front of him and two students were carrying a school banner which bore the legend in Spanish, "Friends School." Pointing to it he said in measured Spanish, "There is the symbol of our task in Cuba. We must be friends—we must establish and maintain schools—and they should be schools of friendship!"

The latter part of the book gives personal observations and experiences in Friends relief work in Spain and a diary of the author's activity in his service for the Civilian Public Service camps, a type of work which gave a clear field for his inherent Quakerism to find fitting expressions. His eagerness in encouraging the boys to follow their consciences in choosing the unpopular course of the conscientious objector is everywhere evident on these intimate pages.

The concluding chapter, "The Unseen World About Me," sets forth the reasons for his faith in spiritual progress in a materialistic age, and reiterates his confidence in human integrity and in the ultimate victory of the Christlike ideal.

CHARLES A. WOODMAN.

Richmond, Indiana.

PACIFISM AND ITS OPPONENTS IN THE LIGHT OF VALUE THEORY

BY GEORGE W. HARTMANN

(Reprinted from *The Journal of Abnormal and Social Psychology,* April, 1941)

In a postscript to this work, Dr. Hartmann suggests that "pacifists as a group are fairly articulate people, but they probably need to express their position in a fresh and more varied 'literature' which will compare favorably in literary, scientific, and philosophical quality with the best the non-pacifists can produce." Dr. Hartmann's pamphlet is a significant beginning in that direction. It neither moralizes nor exhorts. It applies scientific techniques to the admittedly difficult job of determining the respective validity of the values of pacifists and non-pacifists. It establishes, dispassionately, the major value emphases of pacifist and non-pacifist; derives six criteria as tests for relative value; and finally analyzes, compares, and concludes in a tone more guarded than absolute. The author's conclusions are important, and his method no less so. The combination of message and method produces a new species of pacifist pamphlet.

MELVIN SEEMAN.

C. P. S. Camp, Fresno, Ohio.

PARTICIPATION IN RURAL LIFE

BY MILDRED BINNS YOUNG

Pendle Hill Pamphlet, No. 19

Readers who were challenged by "Functional Poverty" and "Standard of Living," will find that Mildred Young's new pamphlet, "Participation in Rural Life," speaks even more clearly to their condition, being filled with eager appreciation of the integrated values of wholesome country life. Wilmer and Mildred Young are now directors of an experimental farm at Abbeville, South Carolina, under the care of the American Friends Service Committee. The author writes, "Participation is a word which well expresses the Quaker view of social responsibility." In this pamphlet she has given modern expression to the ideals of community, simplicity, and peaceableness. The style is crisp and vivid, the thought original and impressive.

ROBERT J. LEACH.

Wallingford, Pennsylvania.

THE POSITIVE FAITH OF PACIFISM

BY EVAN W. THOMAS

War Resisters League, New York City

Pacifists are often accused and sometimes troubled by the accusation that their witness against war is negative. Their most conspicuous action, refusal of military service, would seem to lend weight to this view. Evan Thomas in this recent pamphlet claims that it is loyalty to principle rather than expediency which is the most positive force in society. This loyalty to principle may lead one to oppose some aspect of societal organization, but when it is realized that organization is a means and not an end in itself, the act loses its apparent negative quality. The refusal to cooperate with political absolutism is a positive contribution to liberty and can never destroy the true values of democracy.

J. BROOKS STEWART.

C. P. S. Camp, Fresno, Ohio.

EXPERIENCE AND THE CHRISTIAN FAITH

BY HOWARD B. JEFFERSON*

Abingdon-Cokesbury, 1942, 225 pp.

For one who desires and enjoys philosophical and doctrinal reading interspersed with superficial reading, this book offers the opportunity. The thesis

*Faculty member, School of Philosophy and Religion, Colgate University.

is to solve the apparent contradiction between theological tradition and experimental projects and experiences. The answer appears to the author in what he calls "synthesis." Whether he has answered the always apparent question, one cannot say, but he does present his thesis in such a way that the conflict is present; yet we agree with him that the conflict may not be as real and definite as some secular thinkers feel.

His objective is to build a theological concept in which he finds the least conflict. To our amazement he projects historic Christianity as the synthesis of the joint experience of reason and also the necessary content of faith. At least he contends that historic Christianity is the product of both human experience and rational faith. Thus he solves his problem and finds the least amount of conflict.

Using his words somewhat, his coordinate principle is a religion which is part of the present world yet transcendent with it. The conflict between attainment and desire and cooperation is found in recognizing the relevancy of both—impossible, and not attainable, but as a magnet the highest makes the ordinary possible. In other words, we never reach our ideals but our ideals make our outreach greater. We gain height by aspiring to greater heights.

FRIENDS EXPERIENCE NEW LIFE IN WARTIME ENGLAND

An English Friend, Frederick B. Sainty, whose home is in Portslade, England, writes revealingly of the attitudes and significance of Friends work there, in a letter recently received by Passmore and Anna Elkinton of Philadelphia. He tells of going to Lewes Prison weekly to hold meetings for worship, saying that most of the C. O.s in that prison come, signing as Quakers, though many have never before attended meeting. In the largest London prison, he writes, sixty per cent of the C. O.s attend Friends meeting. In days to come, some of these will become Quakers.

"A special Preparative Meeting was held recently, as the authorities had called for the delivery to them of the iron railings and gate in front of the meetinghouse. . . It was decided that an appeal be made that as the railings had been paid for and erected by peace people for their purposes, it would be unjust to take them (Friends would not hand them over). In a similar case at another meetinghouse about seven miles away, eventually all the authorities decided to leave the railings where they are, and (we) expect this will be done at our meetinghouse, for many things which appear unfair are due to lack of understanding.

"There is a general deepening of spiritual life and mental grasp of national and international problems. Many fresh concerns to spread the faith have arisen —e. g. Young Friends holding open air meetings on the basis of silence. (We feel) the need for more intensive study of the Bible and the Quaker faith by Young Friends; a reviewing, with probable recasting, of the Society's educational policy and work; and a closer fellowship. We have fewer dissidents than in the last war—very many less and by no means blatant, and a few have resigned membership.

"So many halls have been destroyed by bombs in London that Friends House is in great demand for meetings. Recently I saw a large gathering and recognized no one. . . I learned the meeting was one of the Meat Retailers. Another appeared to be a meeting of policemen's organizations. So Friends House is getting known by very many.

"Many united and merged industries have come to stay, and reforms long overdue and which would have been resisted in peace time, are now imposed by Parliament with no real opposition. We are being formed into a British kind of totalitarianism combined with individualism. This means better health, better food . . . better wages and conditions. The almost only exceptions are tobacco and (to a less extent) alcoholic drinks. . . The new Archbishop of Canterbury, William Temple, is a big, very big advance on his predecessor as an expositor of Christianity and social and international righteousness, and he counts because he speaks out what others of his kind feel and think in their hearts. If Churchill gets the Archbishop's faith, then we shall be much farther on the way to being a Christian country than at present."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

A WORKING FAITH

Even so faith, if it hath not works, is dead, being alone. JAMES 2:17.

* * * *

To infuse persons with faith in God, to arouse the conviction that the heart of the universe is friendly, to help a generation get its feet firmly on the highroad to confidence in spiritual energies to live by, is, in itself, as practical a service as increasing the corn crop or as fighting malarial mosquitoes, or as turning slums into fine houses.

RUFUS M. JONES.

* * * *

Man cannot live without faith, because he deals not only with the past which he may know and a present which he can see, but with a future in whose possibilities he must believe.

HARRY EMERSON FOSDICK.

* * * *

I should be sorely afraid to live my life without God's presence, but to feel he is by my side just now as much as you are, that is the very joy of my heart.

ALFRED TENNYSON.

* * * *

Faith is the axiom of man's spirit, his thrust into the future as memory is thrust into the past, his courage in the dark, his undying fire.

GEORGE A. BUTTRICK.

* * * *

Even the common things of every day are transformed for those who believe that God is on the scene of daily life. And for all this no mystic experiences are necessary at all. What is needed is simply that we learn to interpret truly the experiences we have already had.

A. HERBERT GRAY.

* * * *

Venture of faith! How beautiful to dare—
To fling my spirit sheer upon the air!
And never fear to fall, since thou art strong,
And children of thy heart to thee belong.

ALLEN EASTMAN CROSS.

* * * *

The other is the hopeful creed that the very pain which man suffers when his spiritual nature is denied, is proof that it exists, and part of the discipline by which a truthful, loving God would lead man to Himself.

HENRY VAN DYKE.

* * * *

Finally, as we look at the world today in the glare of this lurid catastrophe, our faith in Christ's way of life, and what it yet may do for humankind, may well grow not weak but strong. There are two ways in which a man can face this situation. He may say, Christ's way of life has failed; it is the gentle vision of kindly folk too soft for this brutal world. . . Or a man may say, everything has failed except God's way of life.

HARRY EMERSON FOSDICK.

* * * *

If faith is victory, if it is a dynamic and constructive method of life and not a mark of defeat, we ought to discover that fact and become possessed by that conquering power for our spiritual tasks today.

RUFUS M. JONES.

* * * *

O Lord our God, increase our faith where we cannot see; teach us also to love justice, and to do mercy, and to walk humbly with Thee our God. Make us gentle to those who offend us, faithful in all duties, and sincere in sorrow when we fail in duty. Make us patient in distress, and ever thankful to thy divine power, which keeps, and guides, and blesses us every day. Amen.

FRANCIS W. NEWMAN.

WITH STUDENT SUMMER SERVICE IN 1942

By Jean M. Pratt

Another period of Student Summer Service is over. Another group of young Friends has been given the opportunity to help with the work of the church through a volunteer period of activity in the summer, and to become acquainted with both urban and rural life problems as they are related to the church. The Service, which is open to young Friends of college age, was first initiated in 1940 by the Board on Christian Education and the American Friends Board of Missions of the Five Years Meeting of Friends. The workers received a period of intensive training at the coaching conference held at Quaker Hill, Richmond, Indiana.

Ruthanna Davis and I were delighted when we were informed that we were to be sent to Denver, Colorado, and we waited with much impatience until June 15, when we went to Quaker Hill for the coaching conference. During our five days there we came to know the members of the other teams, their sponsors and our leaders. Our program was full, as five days is a comparatively short period. Each morning we had three classes: "Rural Church Problems," led by Norval Webb; "Acquaintance Course in Friends' Principles and Organization," under Percy Thomas; and a discussion on "Friends' Peace Testimony," led by Chase Conover. After dinner we met again for a class on "Daily Vacation Bible School," led by Lillian White Shepard. Raymond Jenkins had charge of a special class on "Survey" for the boys who were to go to Detroit. In the evening Mildred Hinshaw gave us many interesting ideas on Young People's Work. June 20 found us sorry to leave our new friends, but looking forward to a profitable month of service.

We were charmed with the city of Denver. It is a pleasure to see such a clean city, with well kept homes, and lawns which look like smooth golf courses. We are deeply grateful to the people of the Denver Meeting who offered us such kind hospitality. The mountains fascinated us, with their snow-capped peaks looming in the distance. We saw them at close range on several trips, and on the 28th of June we threw snowballs at each other at the top of Loveland Pass. We were always amused because almost anything can be blamed on the altitude!

Our work while we were in Denver was the organization and carrying out of the first Daily Vacation Bible School the Denver meeting had had in a number of years. It was a new experience for most of the workers as well as for us, and we were very thankful for the training of the coaching conference. With cooperation from everyone and with few mishaps, the school came to a successful conclusion at the end of the two-week period. With some actual experience behind us, we felt ready for another coaching conference.

The conference we did attend that week-end at Georgetown, Colorado, was not a coaching conference, but a conference of the young people's group of the Denver Meeting. Since we had not had much opportunity to become acquainted with the older young Friends, in order to know them better we took advantage not only of the hikes, sings and recreation hour, but also of the discussion and worship periods. The high mountains on either side of the old mining town were themselves inspiring, and proved a suitable setting for the discussion periods on Leadership, Worship and Friendship. We came away from the conference refreshed, for we all felt that God had truly been with us.

The last week and a half of our month of service was spent in Palmer Lake, which is famous for its annual Yule Log Service. Evalena Macy, pastor of the Little Log Church, entertained us. The church is a very interesting one. Through the efforts of Evalena Macy, it has become a true community church, serving the needs of people of many denominations. Our work there, both with the Bible School and with the young people, was extremely valuable to us.

Working with such people as Norman Young and his family, as Evalena Macy and the people of their respective churches, in a part of the country entirely new to me, has been an experience worth more than I am able to express. I hope that many young Friends will take advantage of the opportunities of Student Summer Service next year!

Schaghticoke, New York.

S. S. S. GOES TO THE FIELD

Front Row: Jean Pratt, Pearl Hickman, Mildred Stafford, Mary Jean Linville. Second Row: Ruthanna Davis, J. Bartram Shields, Harry Anderson, Crystal Macy.

ACTIVITIES OF BELTSVILLE C. P. S. CAMP TOLD

Perhaps many Friends read the remarkable story in the June, 1942, *Reader's Digest* of what is being done in Beltsville, Maryland, at the Department of Agriculture Research Center. How to keep apples on trees until they ripen, and how to have hens with all white meat, are only two of the problems which this Research Center has been able to answer.

As this article was being published in the *Digest*, a new Civilian Public Service camp was being opened in the area of this Research Center, under the direction of Murvel Garner, professor of Biology at Earlham College. The camp project is associated with research and maintenance in the Patuzent Research Refuge, and with an experimental forest. The former is operated by the Fish and Wildlife Service of the Department of the Interior; the latter by the Forestry Service of the Department of Agriculture.

This camp, with a capacity of fifty, is operated jointly by Brethren, Friends and Mennonites. Those assigned to the wildlife project will have a variety of duties ranging from road and fence building to farm operation, general construction, machinery maintenance, clerical work and research. The research centers around the food habits of wild animals and animal diseases. The boys will have opportunity to use their training in chemistry, plant taxonomy, entomology, bacteriology, forestry and civil engineering. In the forestry project much of the earlier work will deal with a pre-management survey of the area, and the boys will utilize their training in forestry, plant propagation, plant pathology, genetics, soil science, surveying, plant nutrition and agronomy.

The boys are being selected from the previously established camps, on the basis of their training for specific positions and for their demonstrated adaptability to camp life. At least two months in the original camp are required before transfer to Beltsville. The camp is being housed in two comfortable buildings, one on each unit. The house on the Wildlife Refuge is an old colonial mansion now completely modernized and newly decorated. That on the Forest project is a counterpart of a large mountain lodge. The government officials who supervise the projects have shown a fine degree of understanding of the C. P. S. position. Other units in the Beltsville area have expressed an interest in having the program extended to them also. It is hoped that the program may be considerably expanded in the next few months.

Not By Might

A New Book by SYLVESTER JONES
Will be on Sale September 5, 1942

PRICE $1.50

Here is what a few who have read the manuscript say of it—

EDWIN MORGENROTH—"To have met Sylvester Jones and then to read this record has been a moving experience."

DOROTHY LLOYD GILBERT—"In its strength and simplicity, NOT BY MIGHT is interesting and valuable."

WILLIAM MACKENSEN—"The book expresses vividly his own personality and, like a good Quaker journal, preserves those things about which he delighted to talk to us."

CECELIA GAUL—"Reading the manuscript has been a rewarding—spiritually rewarding—experience for me. There is vastly more than appears on the surface, and of such a nature as to give one hope and encouragement, even in a terrible time like this."

MARJORIE HILL ALLEE—"For some years it has been my concern that Sylvester Jones should write his own account of his life, which has been characterized by the combination of quiet adventurousness, sound common sense and insight that is in the tradition of all the Quaker pioneers. NOT BY MIGHT fulfills my hope. The style is simple and entertaining; the book is highly readable; and much of it will be source material for future Quaker historians, whether they explore the field of the development of mid-western Friends meetings, the missionary movement at its height, the Spanish adventure which initiated the present era of Quaker relief in Europe, or the establishment of Civilian Public Service camps; or, most interesting of all, the development of a Quaker character."

On sale after September 5 at the

Friends Book and Supply House

101 South Eighth Street, Richmond, Indiana

SEATTLE FRIENDS VISIT INTERNED JAPANESE

The following account comes from the Friends Center in Seattle, Washington, regarding visits to the Payallup Assembly Center, which are permitted almost daily.

They write of the Japanese within these camps that "there are small things we can do for them, such as purchasing needed equipment and supplies, bringing people out (with official permission) for special medical care, and attending to small business affairs outside. The shopping requests are varied, but candy, gum, and drugs are on all lists. Each Sunday a pass is provided for one Friend (along with five or six representatives of other denominations) for religious service or visiting within the camp.

"Very much in contrast with regulations reported from other Centers, these visitors are allowed the freedom of the camp; (they) may visit in apartments and have meals with the internees. For several weeks past we have provided an educational motion picture program each Saturday evening. A pass is provided for two people to visit two or more areas. We are permitted to drive our car with the projection equipment into the camp."

THE FAMILY IN WAR TIME IS CONFERENCE THEME

With the theme, "Conserving Christian Family Life in War Time," a conference of church workers is called for September 24-26 at the LaSalle Hotel in Chicago. Sponsored by the Federal Council of Churches and the International Council of Religious Education, the conference will concern itself with the Christian family as the basis for achieving spiritual values in a war and post-war order. Its purpose will be to enable national and staff members of all church agencies to plan with selected local church and social workers the changes necessary in the church's program.

The conference is open to ministers, local church lay workers, International Council members, field workers, and social workers, who are interested in the church's function in family welfare. Further information may be had by addressing L. Foster Wood, 297 Fourth Avenue, New York City; or Harry C. Munro, 203 N. Wabash Avenue, Chicago.

HOUSEKEEPER NEEDED

Companionable housekeeper for professional woman, her mother and ten-year-old daughter. Friends family. Plain cooking. New York City, winters, Cape Cod, summers. Address Box 56, Bass River, Massachusetts.

QUAKERDOM · AT · LARGE

Randolph Hutchins, a member of the Orange Grove Meeting, Pasadena, California, reached Philadelphia on July 22, after journeying by bus, boat, plane, and train from Ciudad Trumillo, Dominican Republic, where he has been since May, 1941, helping Spanish refugees. He expects to leave for Mexico City in a short time, where he will continue his work among Spanish refugees.

* * * *

Many Friends may know that Elihu T. Grant underwent a serious brain operation about the end of May from which he seemed to be recovering in splendid shape, when he suffered a stroke two months ago. He has not regained consciousness since. It is with deepening concern that we learn of the prolongment of this critical illness. Elihu Grant is best known to Friends around Philadelphia and to Friends of New England, where he and his wife now make their home in Stamford, Connecticut.

* * * *

Thirty-eight children, seventeen of them Spanish, who had been selected by A. F. S. C. representatives, arrived in Baltimore on July 30 under the sponsorship of the U. S. Committee for the Care of European Children. It took several customs inspectors to examine the luggage of each child, usually consisting of one battered suitcase containing a few pictures, one or two torn garments, and in many cases, bread. The children could not believe it safe to eat everything they had; they must save a few morsels in case America did not have enough to go around.

* * * *

The Religious Books Round Table of the American Library Association annually meets to choose the outstanding religious books published over a twelve-month period which runs from May to May. When this body met recently in Milwaukee, Wisconsin, they submitted to the reading public a list of forty-seven volumes which they deemed worthy of this high distinction. Among them are named these volumes by Friends: Hornell Hart's "New Gateways to Creative Living"; Rufus Jones' "Small Town Boy"; Thomas R. Kelly's "Testament of Devotion"; and D. Elton Trueblood's "The Logic of Belief."

* * * *

Under the joint sponsorship of the Board of Religious Education and the Y. M. C. A., three daily vacation Bible Schools were held this summer in Honolulu, which some 1,000 children attended. Small contributions were given by each child, placed in envelopes which they themselves had decorated. The contents of these envelopes were turned over to William Morris Maier, A. F. S. C. representative in Hawaii, to be used for the relief of French children. Altogether they amounted to $176.65. When the Service Committee thanked these Hawaiian children for this charming gift, they sent along several "thank you" letters from French children to the Quakers, for food which has meant so much to them.

* * * *

The 1942 Pendle Hill summer session closed near the end of July, some eighty persons, including staff and students who attended all or part time, having participated. Courses were given by Howard H. Brinton, Henry J. Cadbury, Teresina Rowell, Francis Pennell, Dora Willson, and Gerald Cragg. Two work projects included clearing a lot in the Negro slum section of Chester and equiping it for a children's playground; and in erecting a chicken house for an aged couple living near Newtown Square. The school was so busily engaged in serious enterprises that the only proposal made by the Social Committee was a whole day of complete silence (lectures excepted), which proved to be an interesting experience.

* * * *

Two little volumes of verse by Friends have recently appealed to us as meriting attention. The first one, called "Cows, Cats, and Camels," is a collection of purely delightful verses for children, written by Anna L. Curtis, New York Friend, and author of the recent "Stories of the Underground Railroad." The second, "Poems, by James Dickinson," contains some outstanding poems by this English Friend, who has recently returned to England after two years in the United States. He visited Friends in many parts of this country, and numerous of them have heard him read from his own writings. Each booklet sells for 25c and may be purchased from the Island Workshop Press, 470 W. 24th Street, New York City.

* * * *

"We need to grasp more clearly the fact that the cooperative movement is the Archimedes lever to lift the world out of darkness into light, and then radiate the cooperative vision of permanent peace and plenty to all the nations. The lever is education, the fulcrum is brotherhood. With these we can lift the world." This, in part, was the message of E. R. Bowen, to cooperate executives in a meeting held at Plymouth, Wisconsin, recently, so we read in *The Maritime Cooperator*, published in Angonish, Nova Scotia, by the cooperatives, credit unions, and allied institutions in the Maritime Provinces. E. R. Bowen, who is Executive Secretary of the Cooperative League of the U. S., is a Friend who lives in Chicago and is known especially to Friends in New York Yearly Meeting, where he has his membership in Purchase Meeting.

* * * *

The *Ladies Home Journal* has a regular feature of questions answered by Eleanor Roosevelt. In the August, 1942, issue, the question is asked: "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?" Eleanor Roosevelt gives the following answer: "I should think that the boys who go through the war and who believe in what they are doing, should have a respect for a conscientious objector who had an equally strong belief that he should not kill other people. We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and that they should be respected."

* * * *

The Social-Industrial Section of the American Friends Service Committee is experimenting again in conducting a junior work camp, located near Reading, Pennsylvania, under the able leadership of David and Mary Richie. The five boys and five girls, in addition to a dietitian, have made the upstairs and downstairs of an old barn into interesting living quarters. Quantities of whitewash have converted the old slaughter house into pleasant dining room and kitchen. Guests are royally installed in the old chicken house. A group of working people who form a local cooperative are teaching the campers much about the cooperative movement, unions, and social problems. It is with this group that the young people are helping build a house. It is new and fascinating to see these young folks discussing pacifism and problems of social significance seriously. All told, new values are rising, along with new friendships based on mutual interests, new concerns and insights.

NEWS OF OUR MEETINGS

Bloomingdale Quarterly Meeting (Western Yearly Meeting) met in Bloomingdale, Indiana, August 1, with a number of representatives present. "Peace" was the theme for consideration. In the meeting on Ministry and Oversight, Clarence Osier, pastor at Coloma, led the devotional period. Alda Rees, pastor at Rush Creek and Tangier, brought helpful messages. Russell Mendenhall conducted the devotions, and Orval Dillon, Hortonville, chairman of the Yearly Meeting Peace Committee, gave a stimulating sermon. Special music was given by Elisabeth and Margaret Partington and by Marjorie Pickett Osborn and son, Robert Keith. After the luncheon, the business session was held and annual reports given by the various chairmen. New officers of departments for next year are: Clerks, C. O. Maris and June Coffin; Department of Evangelism, Lee Partington; Missions, Lulu J. Pickett; Peace, Russell Mendenhall; Stewardship, Achsa Chapman; Prohibition and Public Morals, Flora Partington; Christian Education, Laura Williams; Statistics, Marjorie Osborn; Treasurer, Edward N. Carter; and Benevolence Treasurer, Lelia Mendenhall. Tribute was paid to the memory of Charles L. Coffin who served as Presiding Clerk so efficiently for years.

* * * *

At the July sessions of Vermilion Quarterly Meeting in Western Yearly Meeting, the Trustees of Vermilion Academy reported that the business of the school, which has not been in operation since 1932, has been satisfactorily adjusted and they are now ready to surrender the charter. The Quarterly Meeting approved the report and final action in the matter was directed. . . The Vermilion Academy Alumni Association recently had a reunion of old students, former teachers, and friends of the Academy, it being held on the campus, Sunday, August 9. Dinner at 12 o'clock was followed by an informal social hour. Many attended and others, who were unable to come, sent greetings.

* * * *

At Deep River, North Carolina, work under the leadership of Joseph and Irma Peele is going forward in spite of hot weather and other handicaps. The members of the new committees and the Sunday School Council met on Sunday, July 26, to discuss problems and outline plans for the year's work. It was decided to have a six weeks' contest for Sunday School attendance followed by a chicken stew provided by the losing side. To save gas and tires the Sunday School Council will meet after Monthly Meeting with an outside speaker helping in the Teacher Training Class. A campaign to sell American Friends Service Committee stamps and certificates and for subscriptions to THE AMERICAN FRIEND was planned.

* * * *

Lynn Grove Quarterly Meeting met at Lynnville, Iowa, July 18 and 19. The meeting on Ministry and Oversight at 9:30 opened the session. At the morning hour of worship, Alice Barnett brought a message in song, and Errol T. Elliott, the new president of William Penn College, spoke in a timely and thought-provoking message on "Your Church and Your College." At 1:00 o'clock the Women's Missionary Union met and participated in an instructive program on Friends and the Indians. Richard Newby, Yearly Meeting Superintendent, on Sunday morning emphasized the need of Christian living. Sunday afternoon Errol T. Elliott addressed the young people, emphasizing that the way of love is the only way to win the hearts of men.

* * * *

The Social Service Committee of the Wabash, Indiana, Friends Church spent a good part of July 21 as guests of White's Institute, where Milton and Freda Hadley are in charge. Following a delicious luncheon, these Friends were shown through some of the buildings and the work was explained, which was most interesting and educational. It would be well worth the time and effort of the Social Service Committees, as well as other Friends, of the various meetings to visit White's Institute, where Milton and Freda Hadley are doing a splendid piece of work.

* * * *

Frank J. Long, who has served the Plainfield Meeting as pastor for the last three years, has accepted a call to Noblesville for the coming year. Frank Long has been pastor, also, of the Indiana Boys' School at Plainfield.

SPECIAL OFFER EXTENDED

For a limited time the Peace Board is continuing to bear one-half the cost (75c) of any *new* one year's subscription to THE AMERICAN FRIEND. Take advantage of this special offer now. Send 75c and address to THE AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

AMONG OUR CONTRIBUTORS

NORMAN C. YOUNG—Minister, North Denver, Colorado, Meeting.

ERROL T. ELLIOTT—President, William Penn College, Oskaloosa, Iowa.

NORA WALN—English Friend, author of "Reaching for the Stars."

KENNETH E. BOULDING — On leave from Colgate University, working for the Economic and Financial Section of the League of Nations Secretariat.

ENID S. SMITH—Former teacher at Limestone College, N. C., now teaching in Vermont.

CHARLES HAWORTH—Friend of Salem, Oregon.

JOHN H. ROBERTS — Clerk of Representative Meeting, Canada Yearly Meeting.

WILLIAM J. SAYERS—Minister, Muncie, Indiana, Meeting.

FRANK OLMSTEAD — Field Secretary, War Resisters League.

LEONARD W. COMPTON—Member of the Hortonville, Indiana, Meeting; accountant with the Indianapolis Stock Yards Company.

JEAN PRATT — Young Friend of Schaghticoke, New York; Sophomore at Earlham College.

MUCH ACTIVITY IN PUEBLO, COLORADO, QUARTER

Pueblo Quarterly Meeting was held at Colorado Springs from July 10 to 12. Pastors and Friends were present from Las Animas, La Junta, Pueblo, Paonia, Hasty, Center, and Beaver Park. Two Colorado Springs young people, Harold Smuck, pastor at Penn, Michigan, and Esther Figgins, assistant pastor at Hay Springs, Nebraska, were recognized as ministers who had been recorded at the Yearly Meeting this year. Glenn Reece, Yearly Meeting Superintendent, preached on Saturday morning.

Oscar L. Battin is being released for evangelistic services and Lela Battin will continue the pastoral work at Colorado Springs. Meetings desiring his services should write him at 19 East Rio Grande, Colorado Springs. Other changes announced were that Aaron McKinney goes to Center, Russell Stands to Paonia, Cora Gregory to Fort Collins;

SUMMER ENROLLMENT

Applications already received are sufficient to fill all places now available for the year 1942-43. Friends children will be given preference in filling vacancies if applications are for either the First or Second Class.

Changes in boys' enrollment are more likely than in the case of girls but prompt action is encouraged. The Scholarship Committee has a small amount of funds still available for applications placed in the near future.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

and Hubert Bell is opening a new work at Devine.

The Pueblo Quarterly Meeting Missionary Conference was held at La Junta, July 30. The societies represented were Las Animas, La Junta, Pueblo, Colorado Springs, and Hasty. The program opened at 10 a. m. with devotionals led by Mrs. Francis Stands. The first talk was by Adelle Jay, followed by a presentation of stewardship by Olive Hill of Pueblo. The closing address of the morning was given by Restore Perry, missionary for the American Sunday School Union. Mrs. Lavina Wilson of Colorado Springs spoke in the afternoon on "Our C. P. S. Camps." The sessions closed with the business meeting, when Mrs. Lela Battin was elected president and Mrs. Lida Hagaman secretary-treasurer.

A PEACE PRODUCER

I am right—you are wrong;
I have money—you have none;
I have power—you have less;
These bring war or contentiousness.

You eat spinach—I eat meat;
You immerse—we wash feet;
You are a Gentile—I am a Jew;
Let's fight about it; that's what we'll do.

I want your cloak—here's my coat, too!
Go with me a mile—say, I'll go two!
As you saunter along, let hand touch hand,
When two miles are done, you will *understand.*

SARA E. WELLS.

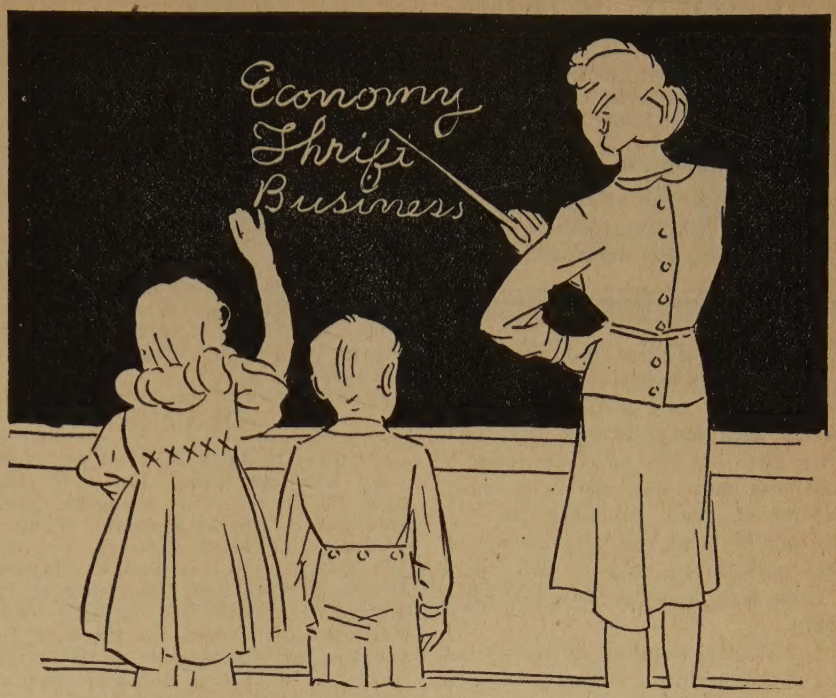
Wichita, Kansas.

FRIENDS PLEASE NOTE THIS CORRECTION!

According to an announcement in our July 16 issue of THE AMERICAN FRIEND, the paper is being sent free, by the Peace Board of the Five Years Meeting, to all Friends boys in the armed forces. This does not include men in our Civilian Public Service camps.

Ever since the C. P. S. camps were established, two complimentary copies of THE AMERICAN FRIEND have been sent by the Publication Board to each camp as soon as we were informed of its establishment. We trust that the boys in these camps, which are small compared to the army camps, may more readily reach their camp libraries and share the copies which are available.

This is principally the effort of the Peace Board to keep fellowship with our boys in the armed forces, many of whom have no contact otherwise with Friends.



Are Your Children Insured?

Juvenile insurance is being taken out by many persons on the lives of their children. Here are some of the reasons why:

1. Life insurance teaches them the value of thrift. One of the greatest gifts you can make to your children is a sense of financial responsibility.
2. Life insurance teaches them the habit of regular savings. You, who believe in life insurance, will realize that a policy bought now may become the foundation stone of a lifetime financial program.
3. Life insurance bought now may provide great benefits in business later. It may provide capital when it is needed most; it can serve always as an emergency fund.
4. A gift of life insurance now can reduce the tax which will ultimately be placed upon your estate, and at the same time provide for the future welfare of your children and their dependents.
5. When your children marry, and need the protection most, the rate will be considerably higher than it is today. Why not make it possible for them to enjoy permanent insurance protection at the low rate which now prevails at their age?

Stability - Safety - Security

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

WESTTOWN SCHOOL

Established 1799

Many children have profited by the boarding school experience. Plan for your children to have this opportunity. The school office is open to visitors throughout the summer.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

REALIZING THE PRESENCE

(Continued from page 346)

outsmarting his wily uncle, Laban, he turns his face homeward, a well-to-do business man, but like so many successful business men who retire to enjoy the fruits of their conquest, he discovers that he must live with the people he has outsmarted. Jacob gets word that Esau is coming to meet him with an army.

With his usual cunning he works out a plan of appeasement, hoping always to save the best for himself, but if needs be to sacrifice it all in an effort to save his own skin.

With all his possessions and his family sent over the brook Jabook, Jacob meets God alone. All night long God wrestles with him. The writer leaves us much in the dark as to the real nature of that struggle. Was this the time that the faith of his father Isaac and his grandfather Abraham was born anew in him? Did he also see that eternal city whose builder and maker is God? Did he come to understand that the children of the faithful were to be born of the spirit and not after the flesh. That instead of his children being confined to a nation they might be as the sands of the sea?

Whatever the conflict involved, Jacob came to see that he could not afford to fail in some high purpose and noble mission, and that morning he joined the unbroken line of the men of faith who have passed to their posterity the hope of a world where every man shall be his brother's keeper and God shall be their chief joy. That day he ceased to be Jacob the Supplanter and became Israel—the Prince.

Do illgotten gains always "eat as a canker"?

Is a man ever justified in using his religion for personal gains?

To what extent does God impose his will and purposes upon men?

Visitors to
Philadelphia

will find

friendly atmosphere, good food,

comfortable beds, reasonable prices

at

FRIENDS ARCH ST. CENTRE

304 Arch Street

Florence H. Lightfoot, *Mgr.*

MARRIAGES

MILLS - OLSON — At Trinity College Chapel, Hartford, Connecticut, on July 1, 1942, L. Virginia Olson, of West Hartford, Connecticut, and Sidney A. Mills. The groom's father, Elden H. Mills, was minister.

DEATHS

BEALS—On April 13, 1942, at his home near Earlham, Iowa, James M. Beals, aged 92 years. The youngest child of David and Rachel Hammer Beals, he was born in Greene County, Tennessee. In 1890 he was married to Marget I. Dixon, who died on November 9, 1941. He was a birthright member of the Friends Church and for the past forty years a faithful member of Bear Creek Meeting. Surviving him are seven children and twelve grandchildren.

WHITE—On July 25, 1942, Mary J. White, a member of Up River Meeting, Belvedere, North Carolina. She was a charter member of the Up River Woman's Missionary Society and an active member of the church, much beloved by all. She is survived by one daughter.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10. a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Meeting for Worship — 10:00 to 11:00 a. m. Willard O. Trueblood, Minister. Telephone, RILey 5224.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
Albert L. Copeland.....Westfield, Indiana
Chairman
J. Hoge Ricks.....Richmond, Virginia
Edgar H. Stranahan.....Oskaloosa, Iowa

Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From May through October at Friends Meetinghouse, 144 East 20th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

Nicholson Founded 1870
Printing Co.

Commercial Printing
Publications, Bookbinding
Printers of "The American Friend"

26, 28, 30 North Ninth Street
Richmond, Indiana